

Recommended Changes to the *History-Social Science Framework* Second Field Review Draft

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Chapter 5 (Grade 2)

■ **Page 61, Lines 28-34** – In the variety of families there is no mention of traditional families. There is also a confusion of “types” of families. For example, the inclusion of immigrant families, families of color, families with disabled members, and families with different religious traditions are not “types” of families.

► **Recommended text (starting at Line 28):** “Through studying the stories of a very diverse collection of families students can both locate themselves and their own families in history and learn about the lives and historical struggles and successes of their peers.”

Chapter 8 (Grade 5)

■ **Page 123, Lines 22-23:** “...institutions influenced by a number of religions, ideals of the Enlightenment, and concepts of self-government.”

Comment:

The opening paragraph uses almost the exact language of the 2005 Framework’s opening paragraph for fifth grade. However, the glaring omission of “Judeo-Christian” and “English” signals an unnecessary and intentional aversion to referencing these terms. For comparison purposes, here are the two sentences:

2005 Framework, Fifth Grade, (page 64):

“This course focuses on one of the most remarkable stories of history: the creation of a new nation, people by immigrants from all parts of the globe and governed by institutions founded on the Judeo-Christian heritage, the ideals of the Enlightenment, and English traditions of self-government.”

Proposed Framework, Fifth Grade, (page 122-123, Lines 20-23):

“This course focuses on the creation of a new nation that would be peopled by immigrants from all parts of the globe and governed by institutions influenced by a number of religions, the ideals of the Enlightenment, and concepts of self-government.”

Comment: No other religions influenced America’s governmental institutions besides Judaism and Christianity.

Comment: It is unnecessary to censor the word “English” from the phrase “English traditions of self-government.” The U.S. National Archives affirms the English influence on America’s founders. In reference to Magna Carta (an English document) and Sir Edward Coke’s influence the National Archives states:

“Through Coke, whose four-volume *Institutes of the Laws of England* was widely read by American law students, young colonists such as John Adams, Thomas Jefferson, and James Madison learned of the spirit of the charter and the common law—or at least Coke's interpretation of them. Later, Jefferson would write to Madison of Coke: ‘a sounder whig never wrote, nor of profounder learning in the

orthodox doctrines of the British constitution, or in what were called English liberties.’ It is no wonder then that as the colonists prepared for war they would look to Coke and Magna Carta for justification.”
(http://www.archives.gov/exhibits/featured_documents/magna_carta/legacy.html)

► **Recommendation:** The proposed framework should not replace the accurate phrase “Judeo-Christian heritage” with the erroneous phrase “a number of religions.” It should also include the word “English” to the phrase “...and concepts of self-government.”

► **Recommended Text: (Starting on p. 122, line 20)** “This course focuses on the creation of a new nation that would be peopled by immigrants from all parts of the globe and governed by institutions founded on the Judeo-Christian heritage, the ideals of the Enlightenment, and English traditions of self-government.”

■ **Page 138-139, Lines 383-405:** Regarding Puritans’ attitudes toward women

Comment: This passage gives a very narrow and biased view of the Puritan’s attitude toward women.

► **Recommendation:** Students should be exposed to a variety of perspectives on the Puritans. For a more balanced description of Puritan culture and society read the article by Christine Leigh Heyrman for the National Humanities Center:
<http://nationalhumanitiescenter.org/tserve/eighteen/ekeyinfo/erelwom.htm>

Chapter 10 (Grade 6)

■ **Page 175, Lines 9-11 and Page 176, Lines 38-40** – the list of religions addressed in sixth grade omits Christianity even though Christianity is included in standard 6.7.6 and 6.7.7

► **Recommendation:** include Christianity in the list of religions AND move the section on Christianity (from Grade 7 in the proposed draft) back to Grade 6 as it has been so it aligns to the content standards.

■ **Page 177, Line 50** – The sentence should begin “Scientists believe...”

► **Recommendation:** “Scientists believe modern humans, Homo Sapiens...”

■ **Pages 177 – 182 (Line 171) and Pages 185 – 190:**

Comment: While the 2005 Framework only devotes one paragraph to “Early Humankind and the Development of Human Societies” (and only three standards address it), the current draft of the proposed framework devotes eighteen paragraphs to the topic of human evolution and prehistoric societies. The proposed framework reads more like a science textbook than a framework for social studies.

► **Recommendation:** significantly reduce the length of the text and write it like a framework, not like a textbook.

■ **Page 185, Lines 233-235:** “These religions and philosophical systems changed as they developed, in order to address human needs, support social order, and adapt to different societies.”

Comment: In the context of the surrounding, lengthy attention to human evolution this sentence implies that religion is merely sociological evolution, rather than divine truth revealed to people.

► **Recommendation:** Delete the sentence, starting on line 233, since it is not necessary.

■ **Page 185, Lines 236-237:** “The following section discusses the development of the above themes following the existing sixth grade standards.”

Comment: While Christianity is included in the list of religions in line 231, Christianity isn’t included in this draft of the framework at all. (Except for the very last sentence – page 232, line 1226: “Christianity spread back and forth across the Roman-Persian border.”)

► **Recommendation:** Include Christianity in the proposed framework with the same amount of attention given to Judaism and Hinduism.

■ **Page 201, Lines 575-576 and 580-582:** “How did the environment, the history of the Israelites, and their interactions with other societies shape their religion?”

Comment: This sentence implies a sociological evolution of religious teachings – that the beliefs of Judaism were “shaped” by outside forces.

■ **Page 202, Lines 597-608:** This section implies that Judaism was “shaped” by external forces rather than external forces were used to illustrate or deepen religious commitment to revealed truth. For example, regarding sentence starting on line 603: Did farming “shape” their religion or was the religion simply *expressed* through agricultural metaphor?

► **Recommended Text (for both pages 201 & 202):** Change the question to “How did the teachings of Judaism help the Israelites respond throughout their history to their environment and to their interactions with other societies?”

■ **Page 202, Lines 585-586:** “While their state did not long survive...”

Comment: This is a subjective and unnecessary statement. Saul was the first king of Israel around 1020 BCE and the divided kingdom lasted until 721 (Israel) and 587 (Judah). If measured by the fall of Israel, the kingdom lasted 299 years (longer than the United States, to date). If measured by the fall of Judah, the kingdom lasted 433 years. (see www.ancient.eu/israel)

► **Recommendation:** Remove the phrase “while their state did not long survive.”

■ **Page 202, Lines 586-587:** “...their religion, which became known as Judaism, made an enduring contribution of morality and ethics to Western civilization.”

Comment: The 2005 Framework says that because of “the enduring contributions of the ancient Hebrews to Western ethical religious thought and literature...students should read and discuss Biblical literature that is part of the literary heritage and ethical teachings of Western civilization.”

This aligns with the following Common Core standards:

CCSS.ELA-Literacy.W.8.9a
CCSS.ELA-Literacy.W.9-10.9a
CCSS.ELA-Literacy.RL.8.9
CCSS.ELA-Literacy.RL.9-10.9

► **Recommendation:** Use the above quoted phrasing from the 2005 Framework, or at least add to the current sentence one more phrase: “...which students should examine.”

Chapter 11 (Grade 7)

■ **Page 245, Line 264:** “At this point, the teacher shifts to the development of Christianity.”

Comment: This statement (and the following paragraphs) come under “Rome and Christendom, 300 to 1200.” Since Christianity began in the first century it makes no sense to put it in this section. The discussion of the birth of Christianity should be placed in the sixth grade.

■ **Page 245, Line 265:** “...Christianity began as a sect of Judaism in Palestine,”

Comment: The name “Palestine” was not given to Judea until Roman Emperor Hadrian did so in 135 CE after crushing the rebellion led by Shimon Bar Kokhba.

► **Recommendation:** In the section covering 300 to 1200 CE, the name “Palestine” should not be used to refer to Judea.

■ **Page 246, Line 270-271:** “...began to preach a message of peace and divine salvation through love.”

Comment: We know of no Catholic or Protestant doctrine that asserts that Jesus taught “salvation through love.” According to John 3:3, Jesus said “Most assuredly I say to you, unless one is born again, he cannot see the kingdom of God.” In Matthew 7:21 Jesus said, “Not everyone who says to me, ‘Lord, Lord!’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.”

Regarding the Framework’s statement that Jesus began to “preach a message of peace,” Matthew 10:34-37 quotes Jesus as saying, “Do not suppose that I have come to bring

peace to the earth. I did not come to bring peace, but a sword. For I have come to turn ‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law, a man’s enemies will be the members of his own household.’ Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me.”

► **Recommendation:** Rather than attempt to interpret the teachings of Jesus, it would be better to simply use the sentence from the current (2005) Framework:

“Through selections from Biblical literature, such as the Sermon on the Mount and the parables of the Good Samaritan, the lost sheep, and the Prodigal Son, the students will learn about those teachings of Jesus that advocate compassion, justice, and love for others.” (Page 80, paragraph 2)

This aligns with the following Common Core standards:

CCSS.ELA-Literacy.W.8.9a
CCSS.ELA-Literacy.W.9-10.9a
CCSS.ELA-Literacy.RL.8.9
CCSS.ELA-Literacy.RL.9-10.9

■ **Page 246, Lines 273-274:** “but he added the promise of eternal salvation to believers.”

Comment: This sentence attempts to clarify the distinction between Jewish and Christian teaching, but doesn’t do so – “eternal salvation to believers” of what?

► **Recommendation:** Replace the vague term “believers” with words that reflect the focus of one’s belief. John 3:16 is the clearest in the Gospels: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

► **Recommended Text:** “...be he added the promise of eternal salvation to those who believe in him as their Savior.”

■ **Page 246, Lines 268-286:**

Comment: This section makes no reference to the resurrection of Jesus – the central belief of Christianity. (As Paul wrote in 1 Corinthians 15:14, “If Christ is not risen, then our preaching is empty and your faith is also empty.”) This will help students understand why Jesus’ followers wanted to spread their religion to others.

► **Recommendation:** In line 275, add a sentence referencing the Gospel’s account of his resurrection after the sentence about Roman authorities executing Jesus. **Recommended sentence:** “According to the Gospel accounts, Jesus rose from the dead and taught his disciples to tell others to turn from their sins, trust him for eternal life, and observe ‘all things that I have commanded you.’”

■ **Page 247, Line 290:** "...many Jews from Palestine..."

Comment: As stated above, "Palestine" should not be used here since Judea was not referred to as Palestine until 135 CE.

► **Recommendation:** Replace the word Palestine with the word Judea.

■ **Page 256, Line 508:** "...unlike Judaism, there is an afterlife in Islam."

Comment: Judaism does believe in an afterlife (see www.jewishvirtuallibrary.org and www.reformjudaism.org).

► **Recommendation:** Remove the word "unlike."

■ **Page 304, Lines 1474-1477:**

Comment: These sentences, along with the entire treatment of the Reformation, do not adequately help students see how Reformation thinking influenced the development of concepts such as self-government and democratic thinking. Without "connecting the dots" students will not understand how American political thinking developed.

For example: John Ponet, a bishop of the Church of England (and inspired by John Calvin), wrote "A Shorte Treatise of Politike Power" justifying the right of resistance to tyrannical kings. President John Adams later wrote that Ponet's work contained "all the essential principles of liberty which were afterward dilated by Sidney and Locke." (see *The Works of John Adams*, Vol.6; <http://oll.libertyfund.org/titles/2104>)

► **Recommendation:** Add text that shows how America's founders were influenced by Reformation thinking (as per Content Standards 7.9.3)

► **Recommended Text (Line 1477):** "Besides its importance to the development of Christianity, the Reformation strongly influenced political and economic thinking. Students should understand how the theological, political, and economic ideas of major figures in the Reformation influenced the development of democratic practices and ideas of federalism in America." (This aligns with Content Standards 7.9.2 and 7.9.3)

► **Recommendation: Remove the sentence (starting on line 1474):** "Students see the impact of new information flowing into Europe from the 'discoveries' in the Americas as a more critical factor in reshaping European than the cultural movement of the Renaissance."

Chapter 15 (Grad 10)

■ **Page 471, Lines 953:**

Comment: It would be worthwhile to include references to Germans who resisted the Nazi regime.

► **Recommended Additional Text for line 953:** As the 2005 Framework does, include reference to Dietrich Bonhoeffer and Raoul Wallenberg (see 2005 Framework, page 129): “Students should discuss the moral courage of Christians such as Dietrich Bonhoeffer and Raoul Wallenberg who risked their lives to save Jews.”

Chapter 16 (Grade 11)

■ Page 505, Lines 57-60:

Comment: This sentence is nearly an exact copy of the 2005 Framework (page 140) with one glaring omission: the phrase “Judeo Christian.”

From 2005 Framework (page 140):

“Special attention should be given to the ideological origins of the American Revolution and its grounding in democratic political tradition, Judeo-Christian ideals, and the natural rights philosophy of the Founding Fathers.”

Proposed Framework (page 505, Lines 57-60):

“Special attention is given to the ideological origins of the American Revolution and its grounding in democratic political tradition [omitted: ~~Judeo-Christian ideals~~], and the natural rights philosophy of the Founding Fathers...”

► **Recommendation:** Put the phrase “Judeo-Christian ideals” back into that sentence.

■ Page 516, Line 249: “Questionable by today’s standards...”

Comment: The authors of the proposed framework assume that it is questionable by today’s standards that people advocated that immigrants be assimilated into “becoming Americans through schooling, cultural and social practices, and at work.” Many Americans today advocate this perspective. It is biased to refer to this view as “questionable.”

► **Recommendation:** Delete the sentence beginning with line 249 or at least delete the phrase “Questionable by today’s standards that generally embrace having a plurality of experiences in the country.”

■ Page 517, Line 256: “Together these ideas...”

Comment: This is an overly broad generalization. The Social Gospel movement was about charity and justice especially in labor reforms. (See www.britanica.com/event/Social-Gospel)

► **Recommendation:** Delete the entire sentence.

■ **Page 517, Lines 257-259:** “Together these ideas reinforced the notion that those with the will and the strength for hard work could attain individual progress. But these notions also reflected an increasing concern about the changing face of America, and some leaders called into question whether all people could be fit for citizenship.”

Comment: The Social Gospel did not call into question whether all people could be fit for citizenship. Do not link the Social Gospel with the completely opposite views of Social Darwinism.

► **Recommendation:** Remove the two sentences (from line 256 and ending on line 259)

General Observation of Chapter 16 (Grade 11): The focus is too heavily weighted toward government responses to the negative effects of industrialization. It doesn’t include the positive results of industrialization for advancing society, invention, creature comforts, and the production of goods and services.

Chapter 17 (Grade 12)

■ **Page 583, Lines 24-25:** “Their study will be grounded in the understanding that all citizens have certain inalienable rights such as due process, what to believe, and where and how to live.”

Comment: Where are we granted the “inalienable” right to live where and how we want? This narrows the broader inalienable rights of life, liberty, and the pursuit of happiness articulated in the Declaration of Independence.

► **Recommendation:** End the sentence after the word “rights” and don’t give narrow examples.

■ **Page 595, Line 272:** “...separation of church and state...”

Comment: Regarding the phrase “separation of church and state,” the Supreme Court wrote in *Lynch v Donnelly*:

The concept of a "wall" of separation between church and state is a useful metaphor but is not an accurate description of the practical aspects of the relationship that in fact exists. The Constitution does not require complete separation of church and state; it affirmatively mandates accommodation, not merely tolerance, of all religions, and forbids hostility toward any.

(<http://caselaw.findlaw.com/us-supreme-court/465/668.html#sthash.RQs2zv7k.dpuf>)

► **Recommendation:** Replace the phrase “separation of church and state” with the more accurate phrase “establishment of religion” related to the First Amendment.

■ **Page 598, Lines 303-305:** “*Fricke v. Lynch* (1980), *New Jersey v. T.L.O.* (1985), *Henkle v. Gregory* (2001), or the 2013 Resolution Agreement announced by the United States Department of Education in *Student v. Arcadia Unified School District*...”

Comment: This lists two cases involving gay rights (*Fricke v. Lynch* and *New Jersey v. T.L.O.*) and one case (that wasn’t even a Supreme Court case) involving transgender students (*Student v. Arcadia Unified School District*).

► **Recommendation:** Replace one of the cases involving gay rights with *Board of Education Westside Community School v. Mergens* (1990) involving students’ religious liberties. Also, remove the transgender case since it isn’t a Supreme Court case and this section of the proposed framework is specifically about the Supreme Court.

■ **Page 605, Line 477-478:** “The fundamental components that seem to distinguish democracies from dictatorships include...”

► **Recommendation:** Replace the words “seem to” with the word “typically” or simply omit the words.